

CHRISTIAN SECRETARY.

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GURDON ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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For the Christian Secretary. CONFERENCE OF THE CHURCHES. NO. IV.

MR. EDITOR,

I have stated that the narrations of experimental piety, which have been related of individuals at the Conference of the Churches, have been highly interesting and acceptable to the audience. I may now add, that almost every meeting of this kind, some striking instance of the conversion of at least one or two Universalists, has been mentioned. As a general fact however, I believe that persons who embrace that soul quieting, but eventually soul destroying sentiment, in ninety-nine cases out of a hundred, show by their walk and conversation, that they are given over to believe a lie that they may be damned. They appear to become hardened through the deceitfulness of sin; and God's spirit, (by the results that follow) seems to say, as of Ephraim; they are joined to idols, let them alone. But during the great number of revivals of religion, that have, by the blessing of God, succeeded the conferences, here & there one has been made to see and feel, that death to him, would be an entrance into that unquenchable fire, where their worm dieth not—where they shall be punished with the cup of the divine fury, which shall be poured out on them who call not on Jesus, as the Saviour only of them that believe.

It is not my design here to enter into any discussion of this subject, but will merely let one of their number, who was a long time (30 or 40 years,) an advocate for the soul cheating idea of Universalism—one who was sunk deep into this strong hold of Satan.

Agreeably to your request, I will relate the substance of his remarks, as I heard them from his own mouth at the conference in G—. When the delegates from W— were called, an elderly man arose, and after stating that a revival of religion immediately succeeded the meeting of the conference in that place—that more than 40 were rejoicing in the Lord. He stated also the numbers that he believed had joined the Congregational, Baptist, and Methodist churches; he remarked "that there was an aged man, who had been all his life a strong Universalist—delighted in challenging disputes with all who would meet him on that subject. That he felt perfectly confident he was right, so much so that he feared neither God nor man; was notoriously vile in his character—took the greatest delight in reviling religion and slandering professors of it. That no bad company could be assembled adjacent to this man, but he was sure to be among them, and to be more wicked than any other present. Gambling, profane swearing, drinking, horse racing, and the like, were employments the most congenial to his disposition. Said he was quite a traveller, had been in most of the U. States, and the above was his general character wherever he was known: In short, (said he) perhaps a worse character never lived. (A good example this of Universalism.) When the Conference (said he) met at W—, this man was requested to build the fire in the room where they met; and while doing this, he was struck with a deep impression, that he must attend the conference that day. But he felt that it would be so degrading to him, to attend a meeting of that kind, which he had so universally reproached, and the cause of religion too; that he determined to listen to no such monitions. The idea however, pressed upon him more and more until the meeting assembled—that he must go in, became almost irresistible; he determined therefore to occupy some remote part of the gallery, where he should probably be the least seen by his old companions in universalism and sin. But when his wife came out into the aisle with the church, the fact that the right-

eous would be separated from the wicked, and that this separation had now begun with him, struck like a dagger to his heart. He struggled to remove the impression every way in his power, but it was fastened like a nail in a sure place, by the Master of Assemblies.

After the meeting closed for the day, he felt a stronger impulse than ever, that he must attend the evening meeting. This was more self-denying than the other, because he had always vehemently abhorred and reviled night meetings, but go he must; he however went early, and secreted himself behind a writing desk, that no one should know he was present. From this meeting he returned home, laden with deep distress—found he was a vile sinner, and that it was a wonder of mercy he was out of hell; where he knew he was fast hastening. His former views on the subject of religion—his ideas of Universal salvation, were a mere refuge of lies, calculated only to lead souls down to eternal death. Mercy from God whom he had so long abused, was what he could not expect.

But he had scarcely arrived home, before his son and daughter came in, under similar awakenings, (received that evening.) They were deeply and awfully impressed with their undone situation. As they entered the room, one after the other broke out in sighs and tears, saying, O my father, my father, do pray for me! do pray for me!

O my dear friends, said the speaker, judge what could have been my distress then? I say my distress, for I can no longer keep it from you, that I am the man. Yes I am that very old sinner, with my locks blossoming for the grave! Judge what my sensations must have been, when my children who were grown, came around me and begged me to pray for them, when I had never uttered a single prayer for myself! Ah! this agony cannot be described.

But after some days of keen anguish, and sorrow of heart for my sins, it pleased my blessed Saviour to speak peace to my soul. Yes my friends, I now enjoy that happiness which nothing but the blessed spirit of God can impart. But I must say, that there is no happiness in sin; for I have tried it, probably more than any of you here; and I positively aver, that there is more solid satisfaction in worshipping God one hour, than in all the pleasures of sin that I have ever enjoyed.

And Universalists, a word to you: I know your doctrines, I am acquainted with all your arguments; they are nothing but a series of falsehoods, a refuge of lies, that will serve to quiet your consciences only a few days at the longest; but death will come, and remove the delusion! Eternity will show you, how awfully you have been deceived; alas, it will then be too late! I know you are deceived; I feel it in my own soul, and I know you will be lost forever, unless you repent. Pray examine the word of God, listen to its dictates, and fly to the Saviour while he is on the mercy seat.

P. S. As I write from recollection, it cannot be expected that I should explicitly retain all the language of the narrator; but I have given the substance of his remarks, and all the important facts.—As not altogether irrelevant to this subject, I would here take the liberty to relate a short commentary on the sentiments of Universalists. A person in this town a short time since, was reproved for very profane swearing. O Sir, (said he) I ask pardon. Not of me, (said his reprover,) but you ought to ask pardon of God, who is able to grant it. O no, not at all of him, said he, I am a Universalist. This is rather a singular commentary upon your sentiments, said the other. I presume your Universalist brethren will not thank you for exposing this part of your creed.

Affectionately yours,
AMICUS.

For the Christian Secretary.
BY REQUEST.

DEAR SIR,

Returning home from a visit to a neighbouring Baptist Church a week ago, I called upon an intelligent Baptist Deacon. When after suggesting the importance of guarding against certain prejudices, and departures from primitive gospel simplicity, he said, there is one thing in particular which I have noticed in the Secretary, which I am not pleased with: viz. frequent accounts of the dedication of Houses for public worship. For, said he, there is such a strong tincture of superstition in the whole circumstance connected with a fashionable dedication, that it must almost invariably produce a bad effect.

Now, Mr. Editor, if yourself, or some friend of your paper and ancient purity, will be so good as to show whether such a humble display of formality, most resembles the Roman, or the Jewish economy, or that it resembles neither; or that it is not calculated to impress the minds of the congregation, with the importance of ceremonious displays, you will oblige some who patronize your paper.

A REALITY.
DANBURY, July, 1828.

Extract of a letter to the Executive Committee of the Board, from the Pastor of the church in —.

"If I know my own heart, I feel a deep interest in the Convention, and an ardent desire to promote its objects. If there is any thing which I can accomplish, consistent with my duty to this church, I shall hold myself in duty bound to attend to it whenever suggested.

I have recently received a letter from Br. —, of H— Seminary, in which he manifests a willingness to spend the winter vacation of three months, in Connecticut, provided suitable arrangements can be made. There are many places where his services are needed. But does not W— call for the attention of the Board. Is it wisdom to look on and see that church, with a convenient house and in a populous place, on the brink of annihilation, and not make one effort to save it? Did such an opening for usefulness present where there is no church, should we not be ready to embrace it? And shall this place be given over to desolation, merely because there may be some called by our name, who through prejudice and superstition are "spots in our feasts of charity?" Rather let us assist and encourage the few, who are anxious to see the "ark" move forward, and thus by the grace of God, overcome evil with good. Would it not be advisable to call on those brethren, and see what they will raise to promote what I have suggested above; and if the deficiency should not be too large, let the Convention make it up? I know of no man who would do it."

For the Christian Secretary.
EXTRACT.

NO. II.
On the importance of correct sentiments in matters of religion.

Another consideration we bring before you is, the influence of religious sentiment on the present conduct and future destiny of man.

Will not a man's conduct be powerfully influenced by the sentiments which he entertains, respecting the character of God, and the requirements of his law. Undoubtedly it will. And hence how important it is, both for his own well-being and the interests of society, that these sentiments should be correct.—The Psalmist states, that "the fool hath said in his heart, there is no God." It is his desire that there were none. And why? The reason is plain; for then all the restraints upon conduct, and all the torture of conscience, arising from a consideration of the moral government of God, his violated law, his dread tribunal, and a future state of retribution, would be removed; and every wish, and appetite, and passion, might be gratified without hesitation or alarm. And it would be beyond the power of a demon's imagination to conceive, what a scene of monstrous cruelty and horrible pollution, a world peopled by Atheists would present.

But, while the denial of the being of a God is pregnant with such fatal practical results, the entertaining of erroneous opinions respecting his character and moral government, is little less injurious. For if it be true, that men are wont to form their ideas of the Supreme Being, according to the peculiar lusts and passions that prevail in their own breasts, it is obvious that notions formed under such a bias, will be favourable to their indulgence. And are there none in this Christian land, who are influenced by their passions in their notions of the Deity; who dip their pencil in the element they love, and picture to their own imagination a God adapted to their wishes, rather than to their convictions?

Another effect of lax notions, respecting Jehovah's observation and abhorrence of sin, will be, to tolerate certain crimes, under the notion that they are little ones, too small and inconsiderate for his notice, or easily pardoned, if he should observe them. But allow me to refer you to Psalm l. 16—21, where the Almighty, addressing a certain class of sinners, and enumerating their crimes, attributes their commission of them, or at least their boldness in the commission of them, to their erroneous ideas of his character.

If such is the melancholy influence of erroneous sentiments concerning God and sin, on the moral conduct of men, it is easy to perceive what an alarming aspect they bear upon their final destiny. For men will be acquitted or condemned, at the great day of accounts, according to the deeds done in the body; and if the quality of those deeds has been influenced by their religious opinions, then it is clear, that such opinions have a direct tendency to promote their eternal happiness or misery.

STATE AND PROSPECTS OF RELIGION IN FRANCE.

A revival of pure religion is rapidly proceeding in France. I saw several symptoms, which could not be misunderstood, of the increase of religious feeling generally among our French Protestant brethren.

The Pastors united for private instruction and prayer, during the intervals which the various assemblies allowed: I was present at four or five of those private meetings, where the whole conversation, the whole intercourse, all the observations, tended to promote spiritual religion, to exalt the blessed Saviour, to animate to the discharge of duty, and to draw closer the bonds of Christian love: this one circumstance is a pledge of the divine blessing. Again: the Bible Society at Paris, is beginning to be surrounded by those other religious and benevolent efforts which attend it in this country: it begins to be the centre to charitable activity; there is scarcely a design for the good of mankind, which is not taking root in Paris, and spreading through the departments; the love of the Bible, and of the Saviour whom the Bible reveals, is producing its natural and most beneficial effects.

There was another circumstance which I observed, and which appears to me of great moment. The public taste in France, generally, seems more inclined to the "ground" of Voltaire and Rousseau. I had an opportunity of less thought of the Lectures delivered at the Sorbonne, by the most distinguished scholars and philosophers of Paris. On one occasion there were perhaps, 1800 youths assembled; I heard the professor make an avowal of his belief in Christianity; I heard him ascribe to Christianity, the civilization of mankind: I heard him assert the immateriality of the soul: I do not mean to say that these avowals were so full as I could have desired, or that many other things were not said which I could have wished omitted; but I mention it as a symptom of improvement, which every one will know how to estimate, who recollects the materialism and skepticism, which have pervaded the French Schools for so many years. I was present at another Lecture, where the attendance was equally numerous, (and not of a select auditory like the present, but of the most indiscriminate kind,) where the professor exposed the skepticism and coldness of heart of our Hume, and pointed out distinctly how a regard to religion, and a love to the institutions of his country, would have improved and elevated his History. The same professor, in a preceding Lecture, contrasted the sympathy produced by our English moral writers, who recognized the Christian religion, and wrought it into the characters which they described, with that which Voltaire attempted to raise on the principles of infidelity.

The impression which I received of the present state of religion in France, was such as to encourage me to hope for the greatest results from the operations of the Bible society. The position of that great kingdom, the genius and vivacity of population, its influence over every part of the continent, the growing spirit of religious inquiry which is diffusing itself into every part, all lead me to anticipate bright days of holiness and truth.—Rev. Daniel Wilson, at the Bible Soc. Ann. London.

YOUTH'S DEPARTMENT.

ADAM WHERE ART THOU?

Gen. iii. 9.
This was a question which the great God addressed to Adam, after he had been so wicked, as to eat of the tree which God had forbidden.

Then he was ashamed and afraid to meet his Maker, who had been so very good to him. So, I have known many a child, who, like him, have been ashamed when they knew they had done wrong, to meet a teacher, or a parent.

Perhaps, there was some fine bower, or spot in paradise, whither, when he was innocent, the angels used to come and talk with Adam. Hither his Maker came to seek him, but he was gone.

Perhaps, on this lovely spot, he had been used to offer his morning and his evening prayer. Here, whilst gazing on the shining heavens, and the blooming earth, he poured forth his rapturous hosannas to the throne of God. Here, the Lord descended to converse with him, to bless him, and to make him happy; and here, he had been accustomed to meet him with more than the pleasure which an affectionate child welcomes a beloved father. But it was not so now,—he was gone,—his bower was empty,—and God said, "Adam! where art thou?"

O, if God were to come, and see after us, would he always find us where we ought to be? Does he find me on my knees, each morning and each evening? Does he find me at my school, and at the house of God, on his own day? And is it so always?

It was very foolish for Adam to think that he could hide himself from God among the trees of the garden. For God knew every one of them; he had planted them all, and made them grow. No one can hide himself from God.

If I could do so, I would not; he is my best friend, I could not breathe, or live a moment without him. I will seek after God; for I have sinned against him, and he alone can pardon me,—I am needy, he alone can supply my wants,—I am dying,—he alone, can give me immortal life.

But what did the Almighty mean, when he said "Adam! where art thou?" I will tell you.

His voice was the voice of justice, calling him to answer for his conduct before his Maker. And he came forth trembling, from among the thick shade of trees. The sinner must come forth, when God calls for him.

It was the voice of melting pity. It was the tender father, inquiring after the rebellious son. "Where art thou? I know what thy situation is: I know that thou hast sinned against me, but thou dost not know it too, or thou wouldst not try to hide thyself from thy Maker."

"Where art thou? I formed thee upright, and holy, in my own image; whose image dost thou now bear? I made thee a little lower than the angels,—but how art thou fallen! I know what thou hast done,—thou hast justly exposed thyself to my righteous displeasure,—thou hast destroyed thyself,—I know it,—and I come to pity, and to bless thee."

God does pity the fallen, and guilty, and the wretched. He does not desire the death of a sinner, but rather he would turn and live.

It was the voice of abounding mercy. "Where art thou?" I will not hurt thee. I am come to judge, but yet I will have mercy on thee. Thou art fallen, but not so low, but I can recover thee; thou art ruined, but I can restore thee; thou art dead, according to the righteous law which thou hast broken; but "I am the resurrection and the life." I have waited to be gracious; I will be exalted in showing mercy, yes, I will take on me thy nature, I will bear the curse due to thee; I will be thy ransom; I will become the seed of the woman, and I will crush the head of the great serpent, who has deceived thee; and I will raise a multitude of thy posterity to happiness and immortality, in a paradise which never can be forfeited.

Jesus Christ was "the seed of the woman; who was the subject of this gracious promise! He came at the appointed time into the world. He bore the curse due to sin. He died on the cross to pay the mighty debt due to divine justice. All who believe on him are freed from the curse of a holy law, and shall never come into condemnation; but be raised to the incorruptible inheritance in glory. It is thus, that the Lord Jesus has "opened the kingdom of heaven to all believers."—Youth's Friend.

GOD IS IN HEAVEN.

God is in heaven; can he hear
A little prayer like mine?
Yes, thoughtful child, thou needs not fear,
He listeneth to thine.

God is in heaven; can he see
When I am doing wrong?
Yes, that he can; he looks at thee
All day, and all night long.

God is in heaven; Would he know
If I should tell a lie?
Yes, if thou saidst it very low,
He'd hear it in the sky.

God is in heaven; does he care,
Or is he good to me?
Yes, all thou hast to eat or wear,
'Tis God that giveth thee.

God is in heaven; can I go
To thank him for his care?
Not yet, but love him here below,
And he will see it there.

God is in heaven; may I pray
To go there when I die?
Yes, love, be good, and then, one day,
He'll call thee to the sky.

REVIVALS.

Thomaston.—Since the 30th of March, 13 persons have given Scriptural evidence of a change of heart, and made a profession of their faith in Christ by following his example in the ordinance of baptism, and united themselves with the first Baptist Church in Thomaston; and a number of others express a hope that they have passed from death unto life. A correspondent of the Watchman says that this "is one of the oldest Baptist Churches in this state. Elder Snow, who early took the pastoral care of the Church, is still living, and is now in his 90th year. He has preached twice within 4 months. His infirmities are such, that he was obliged to sit in his chair while he spoke. His faculties are very clear, and he speaks with great energy on religious subjects. This Church has been blessed with many additions since its organization, and the members have lived in a good measure in great unity with one another. The present number of members is about 150."

ADVICE TO YOUNG MEN.

Ever carry about you such a sense of the uncertainty of every thing in this life, and of life itself, as to put nothing off till to-morrow, which you can conveniently do to-day. Dilatory persons are frequently exposed to surprise and hurry in every thing that belongs to them: The time is come, and they are unprepared. Let the concerns of your soul and your shop, your religion, be always in such order, as far as possible that death, at a short warning, may be no occasion of a disquieting tumult in your spirit, and that you escape the anguish of a bitter repentance in a dying hour. Farewell.

Phrocinus, a considerable Eastland merchant happened upon a copy of these advices, about the time when he permitted his son to commence a partnership with him in his trade; he transcribed them with his own hand, and made a present of them to the youth, together with the articles of partnership—Here, young man, said he, is a paper of more worth than these articles. Read it over once a month, till it is wrought in your very soul and temper. Walk by these rules and I can trust my estate in your hands. Copy out these counsels in your life, and you will make me and yourself easy and happy.

DISAPPOINTMENTS.

They call
Of earthly hopes too fondly nursed,

"We don't know what to do with him," said a mother with a long wo-begone countenance, referring, a few days since, to her son—a tall, gaudy, idle, wayward boy of sixteen or seventeen; "his father and I have done every thing for him, but he gets worse and worse, and I sometimes think he'll bring us both down to the grave." The intelligent reader will, perhaps, wish to become acquainted with some further particulars of the case, and his curiosity shall be gratified. This youth was the first born, and, of course, peculiarly engaging. In fact, from his infancy, he was a prodigy. He "noticed" persons and things almost as soon as he came into being; he cut two teeth when he was only six weeks old; and in walking and speaking he far outstripped his contemporaries. It is true, as his mother confessed, she never could bear to hear him cry and would give him any thing to dry his tears,—that he never was fond of a book, and therefore was rather backward,—and though he could not be kept from quarrelling with the other children, and sometimes, striking them, it was fully ascertained that he would know better by and-by. Time, however, rolled on; and so far from producing the anticipated effect, only strengthened the dispositions thus developed; and as they became at length exceedingly troublesome, the spirited child was sent to school. Vain would be the attempt to recount his adventures there; punishment from his master for his indolence, and from his fellows for his selfishness and arrogance, was his common lot, until his flagrant conduct rendered expulsion necessary, and he returned home. Irritated by his disgrace, his father proceeded to the utmost severity: the offender was often kept without food; and doomed to solitary confinement for hours, except when his own ingenuity, or his mother's kindness, effected his extrication. After one of these incarcerations, of unusual length, he was missing: the house, the neighbourhood, was searched, but he was not found; nor was it till three days had elapsed, that he was discovered at a friend's some miles' distance, where he obtained an asylum by falsehood, after wandering about, he would not tell whither. He had but recently returned, when the lamentation was addressed to me, which introduced this narrative. Reprehensible as is such conduct on the part of the young, it must be acknowledged to be generally attributable to the injudicious treatment and irrational indulgence of pa-

rents, for which no extenuation whatever can be offered. If the tree be neither trained nor pruned, can it be expected to yield valuable fruit? If the formation of the mould be committed to chance rather than to skill, is the cast likely to be remarkable for symmetry and beauty? The answer is obvious; and yet, though the mind needs far greater attention, and care, and ability, when its powers are profitless or mischievous from continued neglect, the grossly culpable too often bewail merely the hardness of their lot, think themselves entitled to compassion, and even continue to pursue the same course, as if it could possibly have a different issue.

HANNAH MORE.

This Lady, distinguished for her enlightened piety, and of commanding and discriminating intellectual excellence, was recently visited by an American Gentleman, travelling in Europe. His letter dated at Bristol, Eng. April 1, 1828, published in the N. Y. Observer, gives the following brief account of his visit, which will doubtless be pleasing to many who have read her admirable productions.

Yesterday morning I set out in company with my friend Mr. H. of this city, a gentleman whose attentions have contributed greatly to render my visit here agreeable; for Mrs. Moore's residence. As the morning was delightful, we had a fine view from some of the neighbouring hills, of the city and its environs, and particularly of the celebrated village of Clifton, whose wild and beautiful scenery has called into exercise, some of the most exquisite powers of the pen and pencil. After travelling over a delightful country about nine miles, we found by enquiry, we were quite near the celebrated cottage, a sight of which with its venerable owner, was the object of our excursion; we soon turned out of the main road and followed rather an obscure path, for nearly a mile, till we reached the gate of Barley Wood. We were gratified to learn from the servant at the door, that Mrs. M. was in comparatively comfortable health; as we had heard of her having been recently ill, and were apprehensive that she might still be too feeble to receive company. We were seated for a few moments in the parlour, the walls of which, are neatly lined with the portraits of distinguished men, many of them Mrs. M.'s intimate friends. I sent up my letters of introduction, and the servant soon returned with a request that we would walk into the apartment in which Mrs. M. was sitting. When we entered the room, she rose and shook hands with us in a familiar and pleasant manner, which made me quite forget the embarrassments which I was prepared to feel at a chamber so distinguished and exalted a countenance, and an eye which beams forth nothing but intelligence and benignity. She is now 83 years of age; and for the last five years has been confined to her room by bodily indisposition, except that in the summer season, she has been occasionally carried out, and drawn by her servants in a hand carriage about her grounds. She soon spoke of her "dear friend Mr. Wilberforce," in connection with the letter which I had brought from him; and when I told her that I had spent a most delightful hour and a half in his company, she replied that she had no doubt it was an hour and a half spent near the threshold of heaven. She observed that Mr. W. was one of her oldest friends; that his writings had produced a very beneficial effect on the higher circles in this country, and "his prayers," said she, "in my family when he is here, are heavenly." When I remarked on the beautiful situation of Barley Wood, she replied that she should send her servant soon to conduct us over her little domain, and requested that we would particularly notice a monument that she had erected in honour of John Locke, and another to the memory of her "dear friend," Bishop Porteus; "but," said she, "you must first view the different prospects which I have from my house." After pointing out to us some of the many beautiful objects to be seen from the room in which we were sitting, she conducted us into an adjoining apartment, which was her sleeping room; and pointing to an armed chair, "that chair," said she, "I call my home. Here," looking out of a window, "is what I call my moral prospect. You see yonder distant hill which limits the prospect in that direction. You see this tree before my window directly in range of the hill. The tree, you observe, from being near, appears higher than the hill which is distant; though the hill is actually much higher than the tree. Now this tree represents to my mind the objects of eternity. The former, like the tree, from being viewed near at hand, appears great: the latter, like the hill, from being viewed at a distance, appear small." Speaking of the enfeebled state of my health, which was the occasion of my present absence from home, she advised me to be particularly on my guard against undue excitement. "The disciples," she observed, "could sleep in sorrow;" and she found that she could sleep far better after a day of affliction, than after an interview which had caused much excitement. Her own character through life,

she said, had been marked by impatience; not that impatience which would lead her to be peevish towards her servants or others around her; but that which led her to push on a work, when she had commenced it, till it was completed; and to this trait in her character, especially, she attributed the fact of her having written so much. She remarked that she had never been able to quote from her own writings; that her companion would often read to her paragraphs from them, and she did not recognize them as her own; and though her memory, in regard to most subjects, seems to be very perfect, she assured us that she could not now recollect the titles of all her works; and having occasion to refer to one of them while we were sitting with her, she looked up to the bookcase in which they were, and said, "I do not remember the title, but it is something about Christianity, I believe." She presented me with her last work on the Spirit of Prayer, saying that it was principally a compilation from her other works, and was dictated to a friend, while she was confined to her bed, and supposed herself near the gate of eternity; that she felt the importance of the subject so deeply, that she determined to send the work to press, though the sale of it should be limited to 50 copies; but that 8,000 copies were disposed of within less than six months. She also presented me with another work of her's, which I had never seen before, entitled "Hints to a Young Princess;" and accounted for its not having been printed in America, as her other works have been, from the fact that it was deemed inapplicable to our form of government; though, she remarked, that with the exception of forty pages, it applied equally to the education of all females in the higher walks of life. Of the late Princess Charlotte, for whose benefit this work was particularly designed, she spoke as a most amiable, accomplished character, and expressed the hope that she died the death of the righteous. Mrs. M. dissuaded her from learning music, on the ground that it would occupy time, which might be employed by her in more important pursuits; that it was unnecessary, inasmuch as she could always have professors of eminence to perform in her presence. She told us that the place on which she resides, had been in her possession, 26 years; that when she purchased it, it was in a wild uncultivated state; and that whatever ornamental trees or shrubs we should see, in walking over it, were planted by her own hand. As we passed round the enclosure, we saw at almost every step, some monument of the taste of this wonderful woman. Mrs. M. called it, made of knots of oak, disposed in such a manner as to represent the most fanciful figures. Mrs. M.'s dwelling is a thatched cottage, standing on the declivity of a gently sloping hill, overlooking the church and village of Wrington, a charming verdant vale, and a commanding view of Bristol Channel, and a beautiful range of hills which skirt the distant horizon. After going over her grounds, we returned for a short time to her chamber, where she had provided some refreshment for us, and where she again entertained us by her delightful conversation. On taking leave of her, she expressed the kindest sentiments, and, with an air of unaffected humility, desired me to remember her in my approaches to a throne of mercy; and added that she attached great importance to intercessory prayer; and that she felt that she was a poor creature, who needs an interest in the prayers of God's people as much as any one.

Some men will follow Christ on certain conditions; if he will not lead them through rough roads, if he will not annoy them, if he will omit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Rath said to Naomi, "Whither thou goest I will go!" whatever difficulties and dangers may be in the way.—Cecil.

From the Boston Recorder.

Two more of the Catholic doctrines revised and adopted by the Unitarians.

Messrs. Editors,—It has been often remarked that all kinds of religious error have a natural affinity for each other; however opposite in their commencement, they have a tendency to run together. This is strikingly illustrated in the development of Unitarian sentiments. The Unitarians began by abhorring popery and by accusing other denominations of a dark resemblance to the papists. But now, they have begun in good earnest to adopt one after another of the exploded dogmas of "the dark ages." The doctrine of purgatory has for some time been avowed by them under another name. It has been held that punishment in the future world is disciplinary and limited in duration. And now the doctrine of the intercession of saints in heaven, for men of this world, and of praying for the dead, has been opened and defended in the "Liberal Preacher," an authorized channel of Unitarian sentiments. See a late sermon by Rev. Mr. Pierpont in that work. The way is now open for their

bespeaking the intercessions of the Virgin Mary, and parading their costly candles on funeral occasions to light the departed spirit through purgatory. What doctrine will not men believe, when they have once been cast in the crucible of Unitarianism, and come out under a new name?

TIMOTHEUS.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, SEPT. 20, 1828.

We have more than once said, that "John Foster's Essays," from which valuable work the following extract is taken, should be in the hands of every man. If we were now to say that this writer exhibits a masculine, clear, and discriminating mind, we should only reiterate the decision of the literary world, long since pronounced, both in Europe and America.—The subjoined extract, from his Essay on the application of the epithet "romantic," may perhaps be read with profit, by those who are hasty in condemning, but reluctant to investigate.

"A thoughtful judge of sentiments, books, and men, will often find reason to regret that the language of censure is so easy and so undefined. It costs no labour, and needs no intellect, to pronounce the words, foolish, stupid, dull, odious, absurd, ridiculous. The weakest or most uncultivated mind may therefore gratify its vanity, laziness, and malice, all at once, by a prompt application of vague, condemnatory words, where a wise and liberal man would not feel himself warranted to pronounce, without the most deliberate consideration, and where such consideration might perhaps terminate in applause. Thus the most excellent performances, whether in the department of thinking or of action, might be consigned to contempt, if there were no better judges, on the authority of those who could not even understand them. A man who wishes some decency and sense to prevail in the circulation of opinions, will do well, when he hears these decisions of ignorant arrogance, to call for a precise explication of the manner in which the terms apply to the subject.

There is no competent number of words for this use of cheap censure; but though a man deems himself to be giving no mean proof of sagacity in this confident readiness to condemn, even with this impotence of language, he may however have a certain consciousness that there is, in some other minds, a keen dexterity which would find expressions to bite harder than the words, dull, stupid, ridiculous; which he is repeating many times, to compensate for the incapacity of hitting off the right thing at once. These vague epithets describe nothing, discriminate nothing; they express no species, are as applicable to ten thousand things as to this one, and he has before employed them on a numberless diversity of subjects. But he can perceive that censure or contempt has the smartest effect, when its expressions have an appropriate peculiarity, which adapts them more precisely to the present subject than to another; and he is therefore not quite satisfied with the expressions which say "about it and about it," but he is not content with "that prove" his mischievous power. He wants words and phrases, which would make the edge of his clumsy meaning fall just where it ought. Yes, he wants words; for his meaning is sharp, he knows, if only the words would come.

Discriminate censure must be conveyed, either in a sentence which expresses some marked and acute turn of thought, instead of simply applying an epithet, or in an epithet so specifically appropriate, that the single word is sufficient to fix the condemnation, by the mere precision with which it describes. But as the censurer perhaps cannot succeed in either of these ways, he is willing to seek some other resource. And he may often find it in cant terms, which have a more spiteful force, and seem to have more particularity of meaning, than plain common words, without needing any shrewdness for their application. Each of these is supposed to denominate some one class or character of scorned or reprobated beings, but leaves it so imperfectly defined, that dull malice may venture to assign to the class any thing which it would desire to throw under the odium of the denomination. Such words serve for a mode of collective execution, somewhat like the vessels which, in a season of outrage in a neighbouring country, received a promiscuous crowd of reputed criminals, of unexamined and dubious similarity, and were then sunk in the flood.

You cannot wonder that such compendious words of decision, which can give quick vent to crude impatient censure, emit plenty of antipathy in a few syllables, and save the condemnor the difficulty of telling exactly what he wants to mean, should have had an extensive circulation.

In politics, Jacobinism has, of late years, been the brand by which all sentiments, alluding to the principles of liberty, in a way that could be taken to censure the measures of the ascendant party in the State, have been consigned to execration. What a quantity of noisy zeal would have been quashed in dead silence, if it had been possible to enforce the substitution of statements and definitions for this unmeaning, vulgar, but most efficacious term of reproach. What a number of persons have vented the superabundance of their loyalty, or their rancour, by means of this and two or three similar words, who, if by some sudden lapse of memory they had lost these two or three words, and a few names of persons, would have looked round with an idiotic vacancy, totally at a loss what was the subject of their anger or their approbation. One may here catch a glimpse of the policy of men of a superior class, in employing these terms as much as the vulgar, in order to keep them in active currency. If a rude populace, whose understandings they despise, and do not wish to improve, could not be excited and kept up to loyal animosity, but by means of a clear comprehension of what they were to oppose, and why, a political party would have but feeble hold on popular zeal, and might vociferate, and intrigue, and fret itself to nothing. But if a single word can be made the symbol of all that is absurd and execrable, so that the very sound of it shall irritate the passions of the ignorant and scorned multitude, as dogs have been taught to bark at the name of a neighbouring tyrant, it is a commodious thing for managing those passions to serve the interests of those who despise, while they flatter, their duped auxiliaries. The popular passions are the imp and demons of the political conjuror,

and he can raise them, as other conjurors affect to do theirs, by terms of gibberish.

The epithet *romantic* has obviously no similarity to these words in its coinage, but is considerably like them in the mode and effect of its application. For having partly quitted the rank of plain epithets, it has become a convenient exploding word, of more special deriding significance than the other words of its order, such as wild, extravagant, visionary. It is a standard expression of contemptuous despatch, which you have often heard pronounced with a very self-complacent air, that said, "How much wiser I am than some people," by the indolent and inanimate on what they deemed impracticable, by the apes of prudence on what they accounted foolishly adventurous, and by the slaves of custom on what startled them as singular. The class of absurdities which it denominates, is left so undefined, that all the views and sentiments which a narrow cold mind could not like or understand, in an ample and fervid one, might be referred hither; and yet the word seems to discriminate their character so conclusively, as to put them out of argument. With this cast of significance, and vacancy of sense, it is allowed to depreciate without being accountable; it has the license of a parrot, to call names without being taxed with insolence. And when any sentiments are decisively stigmatised with this denomination, it would require considerable courage to rescue and defend them; since the imputation which the epithet fixes on them will pass upon the advocate; and he may expect to be himself enrolled among those heroes, of whom Don Quixote is the time immemorial commander-in-chief. At least he may be assigned to that class which occupies a dubious frontier space, between the rational and the insane.

If, however, the suggestions and sketches which I had endeavoured to exhibit as interesting and practicable, were attempted to be turned into vanity and "thin air," by the enunciation of this epithet, I would say, Pray now what do you mean by *romantic*? Have you, as you pronounce it, any precise conception in your mind, which you can give in some other words, and then distinctly fix the charge? Or is this a word, which, because it is often used in some such way as you now use it, may be left to tell its own meaning better than the speaker knows how to explain it? Or perhaps you mean, that the ideas which I am expressing, associate in your mind with the fantastic images of Romance; and that you cannot help thinking of enchanted castles, encounters with giants, solemn exorcisms, fortunate surprises, knights and wizards, dragons and griffins. You cannot exactly distinguish what the absurdity in my notions is, but you fancy what it is like. You therefore condemn it, not by giving a definition, but by applying an epithet which consigns it to a class of things already condemned; for evidently the epithet should signify a resemblance to what we have condemned in the works of romance. Well then, take advantage of this resemblance, to bring your censure into a discriminative form. Explain with precision the chief points in which the absurdity of the works of romance has consisted, and then show how the same distinctions characterize my notions or schemes. I will then renounce at once all my visionary follies, and be henceforward at least a very sober, if I cannot be a very rational man."

* or, Poor! Poor!

We regret to learn from the last number of the Baptist Register, Utica, N. Y. that the health of its respected Editor, J. W. Beebe, Esq. has not become so improved by his late journey eastward, as to enable him yet to enter on his editorial labours.

A new religious paper has been established at Warsaw, Genesee Co. N. Y. entitled the "Western Baptist." Is it not better to give stability to one paper, rather than to multiply their number; especially when the denomination, and the general objects are one? Our judgment would answer in the affirmative.—Our experience has taught us, that it is a matter of no easy accomplishment, to give permanency and usefulness to an undertaking of this sort. Let those however, who think otherwise, try the experiment.

By a notice published in the "Christian Watchman," it appears that Rev. James D. Knowles, of Boston, will prepare for publication a memoir of Mrs. Ann H. Judson, late of the Burman Mission.

We learn that Rev. Henry Kirk Green, late of Newton Institution, was ordained to the work of the Gospel ministry, at Salem, last week; and that he has sailed for Halifax, N. B. to succeed Rev. Mr. Caswell, in the charge of the new Baptist church in that city.

General Intelligence.

COLLEGE RECORD.

NEWTON THEOLOGICAL INSTITUTION. The annual examination of this Institution took place the 11th inst. and the following is the order of exercises:

Singing of a Hymn. Prayer. Reading of Essays by the Students.

Junior Class.

1. On Places of Worship among the Hebrews. J. S. LAW.
2. On the Poetry of the Hebrews. J. HALL.
3. On the Climate of Palestine. E. BAKER.
4. On the Red Sea. F. MASON.
5. On Mount Sinai. A. MORSE.
6. On the Hebrew Commonwealth. W. HEATH.
7. On the Importance of studying the Scriptures in their original Languages. F. A. WILLARD.
8. On the Affection of super-critical Learning. J. PRATT.
9. How may a Theological Student guard against the Dangers incident to Habits of retired Study? J. FREEMAN.

Middle Class.

10. Genuine religious Feeling requisite in an Interpreter of the Scriptures. B. C. WADE.

11. Importance of a correct application of Proof-Texts. W. W. HALL.
 12. Interpretation of Eph. v. 26. H. FITZ.
 13. Interpretation of Rom. viii. 19-23. W. HAGUE.
 Senior Class.
 14. On the Preacher's endeavoring constantly to improve his own Character. T. W. MERRILL.
 Address before the Society for Missionary Inquiry, By Mr. JOHN STEVENS.
 Prayer, Singing, and Benediction.

BROWN UNIVERSITY.

Commencement.—On Wednesday, Sept. 3, the exercises took place as arranged in the order of performances for the day.
 The degree of A. B. was conferred on 25 young men. That of A. M. in course on 6. The honorary degree of A. M. was bestowed upon the Rev. Joseph Kingward, and the Rev. William Jones, of London; the Rev. Oliver C. Comstock and the Rev. Winslow Paine, of New-York, and the Rev. C. O. Kimball, of Methuen, Massachusetts. The same degree was conferred on Theophilus C. Young, M. D. of Newport. Rev. Alva Woods, President of Transylvania University, and the Rev. Daniel Sharp, of Boston, received the honorary degree of D. D., and that of LL. D. was conferred on Rev. Eliphalet Nott, President of Union College, N. Y.
 The degree of M. D. was conferred on Wm. S. Stanley, Elihu White, and Francis L. Wheaton.
 Several changes have taken place in the corporation, &c. The unusual number of students who have entered this year, is highly encouraging to the institution.

At a meeting of the Corporation on Thursday, Samuel W. Bridgman was elected Chancellor, in place of Bishop Griswold, resigned. Samuel B. Eddy and Moses B. Ives, were re-elected Secretary and Treasurer.
 Rev. Daniel Sharp, of Boston, was elected a Fellow, in place of Rev. Dr. Baldwin, deceased. A letter of resignation was received from Nicholas Brown, Jr. of the city of New-York, and John Carter Brown, of Providence, was elected Trustee in his place. The following gentlemen were also elected Trustees:—Thomas Burgess, of Providence, vice Pardon Bowen, deceased, John Brown Francis, of Warwick, vice Bishop Griswold, resigned, John Pitman, of Providence, vice Thomas Arnold, deceased, Rev. James D. Knowles, of Boston, vice Rev. Wm. Gamwell, deceased, Rev. Rufus Babcock, of Salem, vice Rev. Mr. Sharp, elected a Fellow, Rev. Henry Jackson, vice Rev. Stephen Gano, deceased.
 The Board of Fellows, consisting of twelve, and the Board of Trustees consisting of thirty-six is now filled.
 Twenty-four young gentlemen have been admitted members of the University, and it is expected the number will be considerably increased at the commencement of the next term. Rev. Alexis Caswell, formerly a Professor in Columbian College, was elected Professor of Natural Philosophy and Mathematics, vice Professor Woods, resigned. The provisional appointment of Mr. John Wayland and Mr. John H. Weedon as Tutors, vice Messrs. Crane and Keely, resigned, was confirmed.

Yale College.—The Annual Commencement of this College took place on Wednesday of last week. The N. Haven Chronicle says that the exercises were creditable to the Institution. "The valedictory Oration, by Mr. Binney, a young gentleman of about 19 years of age, was very superior." The degree of A. B. was conferred on 32 young gentlemen of the Senior class. The degree of A. M. was conferred on 49 young gentlemen. The degree of M. D. was conferred on 31 young gentlemen. Eleven members of the Theological Department, have been licensed to preach, by the N. Haven Western Association. The degree of D. D. was conferred on the Rev. Wm. H. De Lancy, Provost of the University of Pennsylvania.
 The honorary degree of Doctor in Medicine was conferred on Conant Catlin, Henry Woodward, Isaac Jennings, Luther Manning, Jabaz L. White, Wm. Robinson, Joshua Cornwell, and Isaac Smith.
 Yale College "outnumbers in her catalogue, any College in the Union." The Freshman class, it is said, will be large.—*Sentinel.*

Middlebury College.—The annual commencement at this Institution, was observed on the 20th ult. The degree of Bachelor of Arts was conferred on eighteen young gentlemen; that of Master of Arts in course, on ten Alumni.
 The Honorary Degree of A. M. was conferred on Hon. John Mattocks, of Peacham; Maj. John Holbrook, of Washington, D. C.; Rev. Hiland Hulbert, of Worthington, Ohio; Rev. Leland Howard, of Troy, N. Y. and Rev. Jonathan S. Green, Missionary to the Sandwich Islands.
 The Oration before the Associated Alumni of the College, was delivered on the evening of the Commencement, by the Rev. Daniel O. Morton.
 The prospects of the College are now, perhaps, better than they have been at any previous period. The recent addition to its funds, of a tract of land valued at \$12,000, and Mr. Burr's Legacy of \$12,000, seem to indicate a high state of prosperity in its financial concerns. In addition to the above, a fund has been procured of \$750 per year, for five years, to be applied to the support of a professor of Chemistry and Natural History. The Rev. William C. Fowler, a gentleman of much literary and personal reputation, has

been appointed to this professorship, and has entered upon his duties.—*Traveller.*

Presidents of Colleges.—Of the Presidents of 34 of the oldest Colleges in the U. States, 31 are Clergymen, and 3 are Laymen. Of the Clergymen, 20 are Presbyterians, 5 are Congregationalists, 4 are Baptist, 5 are Episcopalians, 1 belongs to the Dutch Reformed, and 1 is a Roman Catholic.—*Quart. Journ. of Ed.*

STEAM BOAT BLANCHARD.

The Steam Boat Blanchard, built at Springfield, Mass. which lately made an excursion to the Locks in South Hadley, arrived here on Thursday last with a party of about fifty gentlemen in three hours from Springfield; and returned on Friday morning. A large collection of citizens who assembled on the wharf to witness her departure, and exchange friendly salutations with their neighbours, were highly gratified. The Boat appears to be well constructed, has a small but neatly finished and pleasant cabin, and moves with ease and gracefulness on the water.

Should the improvements in Connecticut River answer the expectations of the Company, the good feeling now subsisting between the two places, we trust will be improved by a more frequent intercourse of their inhabitants.—*Conn. Observer.*

The Rum-drinking Christian.—This is the title of a little Tract of 4 pages, just published in this city, and for sale by D. F. Robinson & Co. price 1 cent. It is a short sermon, from 2d Kings, v. 18, "The Lord pardon thy servant in this thing;" and is addressed to members of the church who practice and plead for the temperate use of ardent spirits. We wish every such person would seriously read these four pages. The subject is thus divided:—I. I shall show who the rum-drinking Christian is.—II. That he pursues a practice condemned by God and conscience.—III. That he pleads for his practice, that it is both useful and necessary.—The style is concise, and the mode of illustration pointed and direct.—*Observer.*

U. S. Bank.—A meeting of the stockholders of the U. S. Bank, was held at Philadelphia on the 2d inst. The President, Mr. Biddle, made a verbal statement of the situation of its affairs. A committee of six was appointed to examine the statement, who reported to adjourned meeting on the 2d inst. The committee, in their report, bestow warm eulogiums on the President, and state, that the profits of the last year exceeded those of 1822, by \$823,000; and were greater, by \$679,000, than the average for the three years preceding 1822. The specie on hand, on the 1st of August, was \$6,693,000—circulation \$13,000,000; public deposits, \$7,300,000; private deposits, \$6,563,000; funded debt, held by the Bank, \$16,930,000; discounts, \$37,000,000; contingent fund, \$4,300,000; suspended debt, \$7,109,000.
 The number present was about 25, including the committee and some members of the Board of Directors. The Bank of the United States is generally supposed to be in a flourishing condition. The last two semi-annual dividends amounted to 6 3/4 per cent. The stock is now worth about \$120 a share of \$100.

From a table of the number of shares of U. S. Bank stock owned in each State, just published, we learn that there are 1,251, (\$125,100) owned by 73 citizens of this State. Pennsylvania has the largest number, 70,763, (\$7,076,300) owned by 954 individuals. New-York, \$4,663,800; South Carolina, \$3,549,500; President, Directors, & Co. \$561,000. And 4,041,200 of the stock, is owned by 214 foreigners. United States government owns \$7,000,000. Capital \$35,000,000.—*Middle-town Sent.*

MIDDLETOWN BANK.—HENRY CARINGTON, Esq. has been chosen Cashier of the Middletown Bank, to fill the vacancy, occasioned by the death of Thomas Hubbard, Esq.

Prison Discipline Society.—The third annual Report of this Society is published. Improvements have been made in the construction of Prisons, with a view to prevent "evil communication" among the convicts, when confined for the night. When the society commenced its operations, 2324 prisoners were lodged at night in 250 rooms, in nine of the principal prisons in the country, on an average 10 in a room. In these rooms were taught all the arts of thieving, house breaking, counterfeiting, &c. &c. In the Maine State Prison the Legislature have given authority, to construct separate cells for each of the convicts. In our own state, the same thing is in process, and 150 out of 300 cells, ordered to be built, have been finished.

In Connecticut, the new Prison at Wethersfield has been finished on the same plan. In New-York, at Auburn, the same arrangement has been adopted. At Sing Sing, during the last year, 400 cells have been finished. In Philadelphia, the new Penitentiary is partly finished, with separate cells for the convicts. The House of Refuge for juvenile delinquents in the same place, has 170 dormitories. A new Penitentiary is building, of the same construction, at Baltimore.

The Society have also been active in giving instruction to the prisoners, in gaining information, and labouring in many ways for the improvement of prison discipline.—*Gazette.*

Retirement of Editors.—Messrs. Young & Minns, who with much credit to themselves, have acceptably served the public nearly forty years, as Editors of the New-England Palladium, have retired from public labour. The good wishes of their numerous friends will follow them. They are succeeded by Mr. G. V. H. Forbes, whose industry and classical talent have been proved for several years, in the able conduct of a respectable paper in this city, now discontinued. We doubt not he will deserve, and receive the patronage of a discerning public. His first No. commenced on Tuesday, with a new type. The whole appearance of the paper is extremely neat.

Edmund Wright, Jr. Esq. who has ably conducted the Patriot nearly eleven years, has also retired from editorial labour. We regret to learn that it is in consequence of ill health, and hope that, relaxed from oppressive care, his usual vigor and activity will speedily return. John Brazer Davis, Esq. succeeds Mr. Wright.

William Maxwell, Esq. Associate Editor with Mr. Hale, has also retired from his labours in the conduct of the N. Y. Journal of Commerce. We learn that Lewis Tappan, Esq. succeeds as Editor.

Thomas Newton, Esq. a Representative in Congress from Virginia, has been returned

from the same district for twenty seven years in succession! He is, we believe, the oldest member of the House of Representatives. His constituents rewarded him with a public dinner on the 4th inst.

Crops in Louisiana.—The New Orleans Mercantile Advertiser of the 15th of August, says, "The crops of cotton and sugar in this State promise well; the only dangers to be apprehended to a full harvest, is a hurricane and the rot—the first will ruin the sugar cane, and the latter the cotton. But, like good philosophers, we hope for the best, and should our planters fortunately escape the dangers alluded to, our State will come in for at least three millions of dollars for the labor of this year. No State in the Union is so fruitful, or makes such rich returns to the planter, as Louisiana, and none has so many rich uncultivated lands for sale."

Suicide.—The Washington papers announce the death of Don PABLO OREGON, Minister from the Republic of Mexico to the United States, a gentleman universally esteemed for the probity of his character and the urbanity of his deportment. Few foreigners have ever resided at Washington who were as much respected, so far as he was known, as this gentleman, and his untimely death will be very generally lamented.

The National Journal says that this unfortunate gentleman put an end to his own life, on Wednesday in a fit of derangement, by suspending himself from the lamp iron in the passage of his dwelling house.

DON PABLO OREGON was a son of the Marquis VALENCIANA, who but a few years since was one of the richest noblemen in the world. Don LUIS D'OREGON, another son of the Marquis is the Mexican Consul for New York.

DON PABLO was a gallant soldier. He was imprisoned for a long time in Spain by order of Ferdinand, and his constitution never recovered from the shock. It is supposed that his derangement was the effect of his imprisonment.

Excuses for not going to Church.—Overslept myself—Could not dress in time—Too cold; Too hot; Too windy; too dusty; too wet; too damp; too sunny; too cloudy; Don't feel disposed; No other time to myself; Look over my drawers; Put my papers to rights; Letters to write to my friends; Mean to take a walk; Going to take a ride; Tied to business six days in the week; No fresh air but on Sundays; Can't breathe in church, always so full; Feel a little chilly; Feel very lazy; Expect company to dinner; Got a headache; Intend nursing myself to-day; New bonnet not come home; Tore my muslin dress coming down stairs; Got a new novel must be returned on Monday morning; Wasn't shaved in time; Don't like a liturgy, always praying for the same thing; Don't like extempore prayer; Don't know what is coming; Don't like an organ, 'tis too noisy; Don't like singing without music, makes me nervous; Can't sit in a draft of air, windows or doors open in summer; Stove so hot in winter always get a headache; Can't hear an extempore sermon, too frothy; Dislike a written sermon, too prosing; Nobody to day but our minister, can't always listen to the same preacher; Don't like strangers; Can't keep awake when at church; Fell asleep last time I was there; Shan't risk it again; Mean to inquire of some sensible person about the propriety of going to so public a place as church; Will publish the result.

Death of Bishop George.—The New-York Christian Advocate, and Journal, and Zion's Herald, contains a letter to the Editors, mentioning the death of Bishop George, of the Methodist persuasion. He died at Staunton, Va. on the morning of the 23d of Aug. at sunrise, of the dysentery. His age is about 66. His remains, with those of another minister of the Methodist Church who died the same evening, were taken to the Presbyterian Church, where religious services were performed.

Decease of Missionaries.—The Rev. John Gordon, Missionary of the London Society at Vizagapatam, died at Madras on the 16th of January last. He had laboured faithfully and diligently in India, for 19 years.—On the 21st of January, died Mrs. Miller, wife of the Rev. William Miller, Missionary from the same society in South Travancore, shortly after their arrival at the place of their destination.

Benefactions.—The Treasurer of the A. B. C. Foreign Missions acknowledges, for the month ending Aug. 29th, the receipt of \$11,288 20 in donations, of which \$3,818 19 was from Auxiliary Societies. Also, a Legacy of \$270, and for the Permanent Fund \$100.

London Tract Society.—This Society has presented an entire set of its publications, consisting of about 90 bound volumes, to the American Tract Society in New-York; thus reciprocating the attention which our society had bestowed on them.

LONGEVITY.—On Friday last we saw in our streets DONALD McDONALD, who is seven years older than Dr. Holyoke. He seems to be much addicted to intemperance, for which he frequently has received correction, with little hope of reform, however. He has served in several wars. Nearly 50 years ago he offered himself for re-enlistment in the American army; Washington told him he was too old, and with a present dismissed him. Since visiting Portsmouth last year, he says he has travelled to Halifax.—*Portsmouth paper.*

Old Donald McDonald, by a singular freak last week got drunk and lay under the window of Dr. Holyoke in Salem. While the Doctor was looking at Donald, another old gentleman passed by and saw him. The united ages of the trio amounted to 298 years.

Captain Symmes.—Captain Symmes is confined to his bed, of a fever, at Titus' Mills, in this vicinity, which is fast impairing his little remaining strength. We are induced to give this notice, that those so inclined may contribute to his temporal welfare. As a child of misfortune, a man of science, and a Jerseyman, the Captain has a peculiar claim on the natives of this State, which we hope will not go unheeded.—*True American.*

ORIGIN OF THE WORD "NEWS."

The word explains itself without the muse, And the four letters speak whence comes the News, From North, East, West, and South: the solution's made, Each part gives tidings of our war and trade. A NEW PLAN.—A tavern keeper of Orleans County, Vermont, has requested all the tavern keepers in that County to meet at Iversburgh on the 27th inst. to take into consideration the subject of retailing ardent spirits. He has addressed them in a very argumentative manner, to convince them, that while other classes of the community are doing so much to promote temperance, they ought to do something. We are sure that no conscientious man among them can refuse attention to his request. The proposition is a noble one.—*Hamp. Gaz.*

A Good Example.—The following paragraph is extracted from a Regimental Order, lately issued to commanders of companies composing the 25th regiment:—"It is earnestly enjoined upon all the officers of the 25th regiment, of every grade, to utterly discountenance the practice which has been too long indulged, of distributing spirituous liquors on days of exercise and review."—*Conn. Obs.*

FAIR WEAVING.—Miss Clarissa Dow wove in the Suncock Factory, on the 5th August, one hundred and sixty-four yards of sheetings and shirtings, No. 16: shirtings, 27 inches; sheetings, 36 inches. The bell rung at regular hours, and no indulgence was allowed in time more than a customary day's labor.—*New-Hampshire Patriot.*

DREADFUL STEAM-BOAT DISASTER.—A letter, dated New-Orleans, August 14th, says—"One of our finest tow-boats, the Grampus, was rendered a complete wreck by the bursting of her boilers yesterday morning. She was towing four vessels, one of which lost her topmast and spars, and another much injured. Not a vestige of either of her six boilers was to be found after the accident. Seven men killed; five missing, supposed to be knocked overboard; and four wounded."—*Gaz.*

A large manufactory of Isinglass has been in operation for a number of years, at Gloucester, Mass. and the article which is considered by many as of the best quality, is afforded at a lower price than that imported from Russia.

COLLEGE ANECDOTE.—Many years since, when the late Lieut. Gov. Phillips, of Andover, Mass. was a student at Harvard College, owing to some boyish freak he left the University and went home. His father was a grave man, of sound mind, strict judgment and of few words. He inquired into the business, but deferred expressing any opinion until the next day. At breakfast he said, speaking to his wife, "My dear, have you any tow cloth in the house suitable to make Sam a frock and trousers?" She replied, yes. "Well," said the old gentleman, "follow me, my son." Samuel kept pace with his father as he leisurely walked near the common, and at length ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied Mr. Phillips. "Take your choice: return to college, or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became a respectable man. If all parents were like Mr. Phillips, the students at our colleges would prove better students, or the nation would have a plentiful supply of blacksmiths.

White People in Liberia, Africa.—In a paragraph in the Journal of Commerce, on the death of Mr. Ashmun, the Editor remarks:—"We almost despair of witnessing the progress of Liberia, while the Agents there are white men, whose constitutions almost certainly yield to the climate. It is to be hoped that coloured men of intelligence and integrity, will be raised up to manage the affairs of the colony abroad."

From Holland.—Antwerp papers to the 13th July, have been received in Salem, and translations given in the Salem Gazette.

The King of the Netherlands, by Proclamation, had declared Rio (at the entrance of the straits of Malacca), to be a free port, after the first of January, 1829. The Dutch army was about to be reorganized, and rendered more efficient.

The King of Prussia had issued a new order against duelling. This truly Christian King, after lamenting the increase of duels in his army, says, "The life of the officer is consecrated to the defence of the throne and of his country, and he who exposes and endangers it in a frivolous quarrel, proves that he does not know how to appreciate his noble destination, nor to maintain the true dignity of man, founded on morality and a true sentiment of honor." The order concluded with the remark, that the King has sufficient confidence in the good sense of the officers of the army, to be convinced, that they will endeavor to raise the glory of the Prussian arms, by banishing all superannuated prejudices, and by perfecting more and more their moral sentiments.

LATEST FROM EUROPE.

The tenth bulletin of the Russian army, together with other official accounts from Berlin State Gazette, giving the details of some previous military operations, are received.—The following were the positions of the Russian forces on the 11th July:—The Turks in the Silistria, on the rear of the right wing of the Russian army, were kept in check by General Roth, who on the 11th passed the Danube, and invested that place. A large division of the left wing of the army, was before Varna. Preparations were making to attack that place, in which they were to be assisted by the fleet under Admiral Greig. The centre, or main body of the Russian army, commanded by the Emperor in person, will be posted at Bazardjik, previous to its march upon Choumla, which according to the Prussian State Gazette, is resolved upon. This strong post being once forced, there will be no further obstacles to impede the progress of the Russian army to the Balkan mountains. The next accounts from this quarter must be very important.

TURKEY.—An article dated Constantinople, June 16, states that the Sultan received the news of the passage of the Danube by the Russians with great calmness, remarking, "We shall now see who is strongest." He is said to have issued a firman ordering every garrison which capitulates, under any circumstances, to be beheaded: a small garrison which had been spared by the Russians for its bravery, had been put to death.

Important Army Movements.—We understand that Fort Niagara is immediately to be garrisoned by four companies of United States Infantry and report says that this fort will be made head-quarters of the frontier line of posts. By the Detroit papers we are informed

of several new arrangements made in the West by the War Department, among which are the reoccupation of Fort Dearborn (Chicago) and Fort Gratiot. But the most important measures of the Department we conceive to be, that of establishing a new post immediately upon the portage between the Fox and Ouisconsin rivers, in the country of the Winnebago Indians. Permission for this was obtained of the natives, at the late treaty at Green Bay. The post will be called Fort Winnebago, and is to be garrisoned by two companies of the 1st Regiment of United States Infantry. This fort will occupy the only intervening land (a portage of but six miles) between the chain of Western Lakes and the Mississippi River.

The position is about central between Prairie Du Chien, on the Mississippi, and Green Bay, and upon the extreme Northern verge of the mining country. To obtain a cession of this district to the United States was among the objects to be embraced in the late treaty at Green Bay. The purchase was not effected, but permission was obtained to occupy the mining district, until all the Indians interested in the sale can be collected at a council which will convene the ensuing summer, probably at Galena, where there seems little doubt, the arrangement will take place. In the mean time, the Indians propose to inform themselves of the number of the whites, by actual observation; for which purpose, 15 of their principal men came to Detroit, in the Clay, on their way to Washington. They propose visiting, before they return, the seaports of New England, and many of the large interior towns of the country. "This," says the Michigan Herald, "will doubtless have a powerful effect on those savages, who have heretofore considered themselves equal in number to the whites, and more brave and warlike. They will soon be convinced of their error, in regard to the numerical strength of the people of the United States, and of course less willing to put their bravery to the trial."

Should the proposed treaty, the ensuing summer, result favourably, we trust no time will be lost in rendering perfect the navigation between the Fox and Ouisconsin rivers, and thus opening the way by the short route of the Erie Canal and the Lakes for the flood of emigration which is ready, through that channel, to penetrate the forests of the West.

They who are easily flattered, are always cheated.

Silence is the best remedy for anger. If you say nothing you will have nothing to unsay.

Vanity, like Gilpin's horse, never allows her riders to stop till they have cast hat and wig.

Genius is like the juice of the grape; the best wine has the most lees.

A statesman's honesty is like a woman's honour; when once lost, it is always advertised, but never found.

ORDINATION.

On Wednesday, Aug. 13, at the Quarterly meeting of the Merrimack Churches, held in Amesbury, Mass. Mr. TIMOTHY P. ROPES, a graduate of Waterville College, was ordained to "the work of an Evangelist." Introductory prayer, by Rev. J. Houghton, of Newburyport; Discourse, by the Rev. Baron Stow, of Portsmouth; Ordaining prayer, by the Rev. C. O. Kimball, of Methuen; Charge, by the Rev. Ferdinand Ellis, of Exeter; Right Hand of Fellowship, by the Rev. Mr. Freeman, of Lowell; Concluding prayer, by the Rev. Samuel Cook, of Brentwood.

Mr. Ropes is now preaching, with a good prospect of success, at Hamilton Falls and Seabrook, N. H.—*Chr. Watch.*

Receipts for the Christian Secretary during the past week.

Rev. Edward Green, \$5, postage 25 cents, \$4 75; Mr. Ezra Cleveland, \$1 75; Isaac Mason, \$1 50; Matthew Francis, \$2; Rev. George B. Atwell, \$1 46; Austin Twiss, \$3.

OBITUARY.

In this city, on the 15th inst. Mrs. Naomi, relict of the late Mr. Reuben Judd, aged 82.

In this city, an infant Child, of Mr. Lemuel Howlet.

At Winchester, (Winsted Society) Widow Esther Mallory, 87. She was an esteemed and devoted member of the Baptist Church, and left the world triumphing over death and its sting with all the cheering and animating prospects of a blissful immortality, which the religion of Jesus is calculated to give.

THE Subscriber has just received per Ship Aspasia, from Liverpool, an additional assortment of

CHINA & EARTHEN WARE.

ALSO—is now opening a large assortment of GLASS WARE, just received from the New England Glass Company. Part of the above consists of entire new patterns. The above, with a large assortment of EARTHEN and GLASS WARE, in the original packages, is offered for sale to Merchants as low as can be purchased in this, or the New-York, or Boston Market, and on as liberal terms, by

PETER MORTON.
 Warehouse, corner of State and Front Sts.
 Sept. 13. 1m94

NEW-YORK AND HARTFORD STEAM-BOAT LINE.

THE OLIVER ELLSWORTH, Capt. Tho's. Stow.
 The MACDONOUGH, Capt. LUTHER SMITH.

PRICE OF PASSAGE, \$4 50.

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River.

Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New-Hampshire, and Vermont.

CHAPIN & NATHAN, Agents.
 Hartford, March 8. 1826. 47

POETRY.

THE BIBLE'S COMPLAINT.

Am I the book of God? Then why,
O man, so seldom, is thine eye
Upon my pages cast?
In me behold the only guide
To which thy steps thou canst confide,
And yet be safe at last!
Am I the record God has given
Of him who left the courts of heaven,
Thy pardon to procure?
And canst thou taste one moment's bliss,
Apart from such a hope as this?
Or feel one hour secure?
Am I the Spirit's voice, that tells
Of all his grace and love, who dwells
Between the Cherubim?
And wilt thou slight my warnings still?
And strive thy cup of guilt to fill,
Till I shall reach the brim?
O turn, at length from danger's path;
And kiss the Son, lest in his wrath
The Father rise and swear,
That since, in mercy oft address'd,
Thou still hast scorn'd his promised rest,
Thou shalt not enter there!
Know, that in yonder realms above,
Where fondest sympathy and love
For erring mortals reign,
Ten thousand glorious spirits burn
To celebrate thy first return,
In loud ecstatic strain!
And hark! From thy abyss of woe,
Where tears of grief and anguish flow
Amidst devouring fire,
The terrors of Jehovah's name,
The fierceness of his ire!
O sinners! hear that doleful cry;
And learn from sin and self to fly,
Ere Justice lifts her rod!
List, while thou may'st, to Mercy's call,
For 'tis a fearful thing to fall
Into the hands of God!
Now, now is the accepted day,
And shadow like it flees away
On wings of awful speed!
Take up the cross and thou art strong,
Come life, come death!—Reject it long,
And thou art lost indeed!

LETTERS FROM EUROPE.

ADDRESSED TO ONE OF THE EDITORS OF THE
NEW-YORK OBSERVER.

LETTER XXVII.

Bristol, April 2, 1828.

MY DEAR SIR—In a preceding letter I have given you some account of Robert Hall in the pulpit; in this I am going to give you my impressions respecting him in private life; for it has been my privilege, since I have been here, to pass an evening in his company in a social circle, and to spend several hours with him in his own family. His name is so well known and his character so highly respected on our side of the Atlantic, that I flatter myself that no apology will be necessary for introducing him a second time, in company with another distinguished man, to your notice.

Mr. Hall has from his infancy been subject to a distressing complaint in his back, called the *tic douloureux*. In consequence of this, he has been obliged, during his whole life, to make very liberal use of opium; and he assured me that on the last Saturday, he took no less than 60 grains of it, or more than 1500 drops of laudanum. The effect of it is simply a temporary relief from pain, his constitution having never sustained the least injury from this long continued habit. Wherever he may be, whether at home or abroad, he is obliged, during the greater part of the time, to be in a horizontal posture, this being the most favourable to the suspension of his pain. He is the most incessant smoker that I ever knew. He smokes, literally, when he lies down and when he rises up; in the house and by the way; he smokes till he goes from the vestry into the pulpit, and smokes as soon as he has returned from the pulpit to the vestry. Whether or not he has resorted to this on account of the complaint by which he is afflicted, I have no knowledge.

Mr. Hall's powers of conversation are not at all inferior to his powers of preaching. Two evenings since I had the pleasure of meeting him with a few of his friends, among whom was the celebrated John Foster, the author of the *Essays*, at Mr. A's. one of the professors in the Theological Seminary. During the whole evening Mr. H. lay extended upon three chairs, at his usual employment of smoking; though he was not prevented either by his posture or his pipe, from bearing a very brilliant part in the conversation. A single hint upon a subject will often bring his gigantic powers into exercise, and excite him to a strain of eloquent discussion which is listened to with equal delight and astonishment. An example of this occurred the other evening. One of the gentlemen inquired of me whether there was much effort making in America to resist the introduction of illegitimate words and phrases into the language. Mr. H. availed himself of the hint suggested by this inquiry to discuss the general subject to which it referred; and maintained with great eloquence and learning that the object of a dictionary should be to ascertain and fix the meaning of words, and thus to render the language stable, rather than by multiplying their number to keep it in a state of constant fluctuation. Though he conversed a great deal during the evening, and often expressed his opinion with great positiveness, there was nothing that indicated the least approach to ostentation; and when he was throwing out his finest thoughts,—thoughts which made every ear tingle and every heart thrill,—you

would not have known from his manner that he was conscious that he was not dealing in the most threadbare common-places. Like most men of a sanguine temperament, I am told that he forms his opinion hastily, and sometimes expresses it rashly; but be it right or wrong, you may be quite sure that he is ready to defend it with great power and eloquence.

(There can be no doubt of the correctness of this remark on Mr. Hall's character, in the mind of those who have read his defence of "free communion.")

In the interview which I have had with Mr. H. in his family, he has given me a most favourable impression of the kindness of his feelings, and of the strength of his piety. He is sometimes considered as stern; and I am not surprised at it; for I confess I had at first the same impression; but I have no doubt that whatever apparent sternness there may be in his manners at times, is attributable to the violent pain which he almost constantly endures. It is well known that he has been, and still is, a great champion in favor of open communion. He remarked that he has much more fellowship of feelings for an Independent, or Presbyterian, than for a strict communion Baptist; for while he regards the former as wrong only in respect to form, he considers the latter as wrong in a matter of vital importance to the interests of religion. He is the pastor both of an Independent and Baptist church worshipping in the same congregation, and administers the ordinance of the Supper to each of them separately, because many of the Baptist church adhere to strict communion,* but he expresses the opinion that the cause of open communion is gaining ground, particularly among young ministers; though but few churches in this country have yet dared to avow themselves on the liberal side. He expressed the highest opinion of President Edwards, and observed that he was the prince of American divines, and never had his superior in this or any other country. Mr. Hall is now about sixty-two years of age, and with the exception of the constitutional complaint which I have mentioned, enjoys good health. Unhappily for the world, I am told that he writes but little, and that what little he does write, he regards as drudgery. Nothing posthumous, it is said, can be expected from his pen. He is exceedingly domestic in his habits, and rarely goes from home, except from necessity. On the whole, I need not say that I have been exceedingly interested in my intercourse with him, and that I expect the remembrance of it will be always among the most pleasant of my transatlantic recollections.

I have mentioned the name of John Foster. Of his character as a writer, you, of course, need no information. He is, like Mr. Hall, an open communion Baptist; and though he resides in Bristol and occasionally preaches, he has no particular charge. He is rather more than fifty years old, is very plain and direct, though quite unassuming in his manners, and converses with much force and originality. He made many inquiries respecting the American church, and manifested great interest in hearing of its prosperity. Some gentleman—I believe it was Mr. Hall,—remarked in my hearing the other evening, that Foster was the best model of an ancient philosopher to be found at the present day. An amusing circumstance which was mentioned to me as having lately occurred in respect to him, will give you some idea of his regard for the etiquette of fashionable life. As he was going to a Mrs. C's, to dine, a mile and a half from his house, and wished to spend the night in that neighborhood, he put into his pocket his night clothes, with a view not to return till the next day. As they hung out a little from his pocket, a farmer came up to him in the field, and said with an air of triumph, "Well, old fellow, I have got you at last." Mr. Foster, not knowing how to account for this strange salutation, asked him to explain himself. "Yes, yes," said the farmer, "you had better make strange of it; just as if you have not stolen from my house those articles you have got in your pocket; but I have got you, and trust me you shall smart for it. You shall go directly with me to a magistrate." Said Mr. F., "My name is Foster, of Stapleton." "No, no," said the farmer, "not you; Mr. Foster is a gentleman, and you are not." "Well, if you are determined to carry me to a magistrate," says Mr. F., "I suppose I must go with you; but suppose you just go here with me to Mrs. C's, and see what they say about me." This the fellow consented to do; and when the servant came to the gate, Mr. F. requested him to tell that man who he was. When the servant said "Mr. Foster, of Stapleton," the man instantly fell upon his knees and begged a thousand pardons; while Mr. F. went into the house, biting his lips to a degree which excited the curiosity of the company, and finally led to an explanation. With sincere regard, yours, &c.

*It is happy for the people of Great Britain and America, that their governments tolerate "all sorts of consciences." Those consciences therefore, which like Mr. Hall's, are under the dominion of strong feelings, are equally protected with those of his brethren in his church, who act with much more scriptural consistency than their Pastor, in requiring baptism as a prerequisite to communion at the Lord's table.

THE PLEASURES OF SCIENCE.

Every man is by nature endowed with the power of gaining knowledge, and the taste for it: the capacity to be pleased with it forms equally a part of the natural constitution of his mind. It is his own fault, or the fault of his education, if he derives no gratification from it. There is a satisfaction in knowing what others know—in not being more ignorant than those we live with: there is a satisfaction in knowing what others do not know—in being more informed than they are. But this is quite independent of the pure pleasures of knowledge—of gratifying a curiosity implanted in us by Providence, to lead us towards the better understanding of the universe in which our lot is cast, and the nature wherewithal we are clothed. That every man is capable of being delighted with extending his information upon matters of science will be evident from a few plain considerations.

Reflect how many parts of the reading, even of persons ignorant of all sciences, refer to matters wholly unconnected with any interest or advantage to be derived from the knowledge acquired. Every one is amused with reading a story: a romance may please some, and a fairy tale may entertain others; but no benefit beyond the amusement is derived from this source: the imagination is gratified; and we willingly spend a good deal of time and a little money in the gratification, rather than in rest after fatigue, or in any other bodily indulgence. So we read a newspaper, without any view to the advantage we are to gain from learning the news, but because it interests and amuses us to know what is passing. One object, no doubt, is to become acquainted with matters relating to the welfare of the country; but we read the occurrences which do little or not at all regard the public interests, and we take a pleasure in reading them. Accidents, adventures, anecdotes, crimes, and a variety of other things amuse us, independent of the information respecting public affairs, in which we feel interested as citizens of the state, or as members of a particular body. It is of little importance to inquire how and why these things excite our attention, and wherefore the reading about them is a pleasure: the fact is certain; and it proves clearly that there is a positive enjoyment in knowing what we did not know before: and this pleasure is greatly increased when the information is such as excites our surprise, wonder, or admiration. Most persons who take delight in reading tales of ghosts, which they know to be false, and feel all the while to be silly in the extreme, are merely gratified, or rather occupied, with the strong emotions of horror excited by the momentary belief, for it can only last an instant. Such reading is a degrading waste of precious time, and has even a bad effect upon the feelings and the judgment. But true stories of horrid crimes, as murders, and pitiable misfortunes, as shipwrecks, are not much more instructive. It may be better to read these than to sit yawning and idle; much better than to sit drinking or gaming, which, when carried to the least excess, are crimes in themselves, and the fruitful parents of many more. But this is nearly as much as can be said for such vain unprofitable reading. If it be a pleasure and to gratify curiosity, to know what we were ignorant of, to have our feelings of wonder called forth, how pure a delight of this very kind does Natural Science hold out to its students? Recollect some of the extraordinary discoveries of Mechanical Philosophy.—How wonderful are the laws that regulate the motions of fluids?—Is there any thing in all the idle books of tales and horrors more truly astonishing than the fact, that a few pounds of water may by mere pressure, without any machinery, by merely being placed in a particular way, produce an irresistible force? What can be more strange, than that an ounce weight should balance hundreds of pounds, by the intervention of a few bars of this iron? Observe the extraordinary truth which Optical Science discloses. Can any thing surprise us more, than to find that the colour of white is a mixture of all others—that red and blue, and green, and all the rest, merely by being blended in certain proportion, form what we had fancied rather no colour at all, than all colours together?—Chemistry is not behind in its wonders. That the diamond should be made of the same material with coal; that water should be chiefly composed of an inflammable substance; that acids should be almost all formed of different kinds of air, and that one of those acids, whose strength can dissolve almost any of the metals, should be made of the self-same ingredients with the common air we breathe; that salts should be of a metallic nature, and composed, in great part, of metals, fluid like quicksilver, but lighter than water, and which, without any heating, take fire upon being exposed to the air, and, by burning, form the substance so abounding in salt-petre and in the ashes of burnt wood; these, surely, are things to excite the wonder of any reflecting mind—nay, of any one but little accustomed to reflect. And yet these are trifling when compared to the prodigies which Astronomy opens to our view: the enormous masses of the heavenly bodies; their immense distances; their countless numbers, and

their motions, whose swiftness mocks the utmost efforts of the imagination.

Akin to this pleasure of contemplating new and extraordinary truths, is the gratification of a more learned curiosity, by tracing resemblances and relations between things, which, to common apprehension, seem widely different. Mathematical science to thinking minds affords this pleasure in a high degree. It is agreeable to know that the three angles of every triangle whatever be its size, however its sides may be inclined to each other, are always of necessity, when taken together, the same in amount: that any regular kind of figure whatever, upon the one side of a right-angled triangle, is equal to the two figures of the same kind upon the two other sides, whatever be the size of the triangle: that the properties of an oval curve are extremely similar to those of a curve, which appears the least like it of any, consisting of two branches of infinite extent, with their backs turned to each other. To trace such unexpected resemblances is, indeed, the object of all philosophy; and experimental science in particular is occupied with such investigations, giving us general views, and enabling us to explain the appearances of nature, that is, to show how one appearance is connected with another. But we are now only considering the gratification derived from learning these things. It is surely a satisfaction, for instance, to know that the same thing, or motion, or whatever it is, which causes the sensation of heat, causes also fluidity, and expands bodies in all directions;—that electricity, the light which is seen on the back of a cat when slightly rubbed on a frosty evening, is the same matter with the lightning of the clouds:—that plants breathe like ourselves, but differently by day and by night;—that the air which burns in our lamps enables a balloon to mount, and causes the globules of the dust of plants to rise, float through the air, and continue their race:—in a word, is the immediate cause of vegetation. Nothing can at first view appear less like, or less likely to be caused by the same thing, than the processes of burning and breathing,—the rust of metals and burning,—and acid and rust,—the influence of a plant on the air it grows in by night, and of an animal on the same air at any time, nay, and of a body burning in the air; and yet all these are the same operation. It is an undeniable fact, that the very thing which makes the fire burn, makes metals rust, forms acids, and causes plants and animals to breathe; that these operations, so unlike to common eyes, when examined by the light of science, are the same,—the rusting of metals,—the formation of acids,—the burning of inflammable bodies,—the breathing of animals,—and the growth of plants by night. To know this is a positive gratification. Is it not pleasing to find the same substance in various situations extremely unlike each other;—to meet with fixed air as the produce of burning,—of breathing,—and of vegetation;—to find that it is the choak-damp of mines,—the bad air in the grotto at Naples,—the cause of death in neglected brewers' vats,—and of the brisk and acid flavour of Seltzer and other mineral springs? Nothing can be less like than the working of a vast steam engine, and the crawling of a fly upon the window. We find that these two operations are performed by the same means, the weight of the atmosphere, and that the sea-horse climbs the ice-hills by no other power.—Can any thing be more strange to contemplate? Is there in all the fairy tales that ever were fancied any thing more calculated to arrest the attention and to occupy and to gratify the mind, than this most unexpected resemblance between things so unlike to the minds of ordinary beholders? What more pleasing occupation than to see uncovered and bared before our eyes the very instrument and the process by which nature works? Then we raise our views to the structure of the heavens; and are again gratified with tracing accurate but most unexpected resemblances. Is it not in the highest degree interesting to find, that the power which keeps this earth in its shape, and in its path, wheeling round the sun, extends over all the other worlds that compose the universe, and gives to each its proper place and motion; that this same power keeps the moon in her path round our earth, and our earth in its path round the sun, and each planet in its path; that the same power causes the tides upon our earth, and the peculiar form of the earth itself; and that, after all, it is the same power which makes a stone fall to the ground? To learn these things, and to reflect upon them, fills the mind, and produces certain as well as pure gratification.

But if the knowledge of the doctrines unfolded by science is pleasing, so is the being able to trace the steps by which those doctrines are investigated, and their truth demonstrated: indeed you cannot be said, in any sense of the word, to have learnt them, or to know them, if you have not so studied them as to perceive how they are proved. Without this you never can expect to remember them long, or to understand them accurately; and that would of itself be reason enough for examining closely the grounds they rest on. But there is the highest gratification of

all, in being able to see distinctly those grounds, so as to be satisfied that a belief of the doctrines is well founded.—Hence to follow a demonstration of a grand mathematical truth—to perceive how clearly and how inevitably one step succeeds another, and how the whole steps lead to the conclusion—to observe how certainly and unerringly the reasoning goes on from things perfectly self-evident, and by the smallest addition at each step, every one being as easily taken after the one before, as the first step of all was, and yet the result being something not only far from self-evident, but so general and strange, that you can hardly believe it to be true, and are only convinced of it by going over the whole reasoning—this operation of the understanding, to those who so exercise themselves, always affords the highest delight. The contemplation of experimental inquiries, and the examination of reasoning founded upon the facts which our experiments and observations disclose, is another fruitful source of enjoyment, and no other means can be devised for either imprinting the results upon our memory, or enabling us really to enjoy the whole pleasures of science. They who found the study of some branches dry and tedious at the first, have generally become more and more interested as they went on; each difficulty overcome gives an additional relish to the pursuit, and makes us feel, as it were, that we have, by our work and labor established a right of property in the subject. Let any man pass an evening in listless idleness, or even in reading some silly tale, and compare the state of his mind when he goes to sleep or gets up next morning with its state some other day when he has passed a few hours in going through the proofs, by facts and reasoning, of some of the great doctrines of Natural Science, learning truths wholly new to him, and satisfying himself by careful examination of the grounds on which known truths rest, so as to be not only acquainted with the doctrines themselves, but able to show why he believes them, and to prove before others that they are true—he will find as great a difference as can exist in the same being; the difference between looking back upon time unprofitably wasted, and time spent in self-improvement.—He will feel himself in the one case listless and dissatisfied, in the other comfortable and happy; in the one case, if he do not appear to himself humbled, at least he will not have earned any claim to his own respect; in the other case, he will enjoy a consciousness of having become a wiser and therefore a more exalted creature.

Prayer and Fasting.—The Dissenting Ministers in the Eastern District of London, agreed to set apart the 9th of July last, as a day for special prayer and fasting in their congregations. They are encouraged to adopt this measure, by learning the revivals in the United States had often followed such seasons of humiliation.

DRY GOODS AT COST.

THE subscriber having made arrangements to discontinue the business of retailing DRY GOODS, offers his stock of Goods at great bargains—his object being to close his business immediately, the public are assured they will find his goods at very reduced prices—many articles will be sold much less than cost.—The public are requested to give him an early call, as his sales will continue but a few days.

CALVIN DAY. 32
Hartford, Aug. 30. 1828.

ETNA INSURANCE COMPANY.

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible manner—offer to take risks on terms as favourable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the East door of Morgan's Exchange Coffee-House State-street, where constant attendance is given for the accommodation of the public.

The Directors of the Company, are:
Thomas K. Brace, Charles Babcock,
Henry L. Ellsworth, Christopher Saunders,
Thomas Belden, Jesse Savage,
Samuel Tudor, Joseph Pratt,
Henry Kilbourn, George Beach,
Joseph Morgan, Elisha Dodd,
Stephen Spencer, Oliver D. Cooke,
Griffin Steadman, James Thomas,
Dennison Morgan.

THOMAS K. BRACE, President,
James M. Goodwin, Secretary.
Hartford, June 21. 27

WANTED,

A Girl to do housework in a small Family, to whom good wages will be given. Good recommendations will be required. Apply at this Office—
Hartford, August 30, 1828.

CAUTION.

LEFT my employ, on Monday last, an indentured Apprentice Boy, named ANDREW PHELPS.—The public are cautioned against harbouring, trusting, or employing said boy, on penalty of the law.
FRELMAN CROCKER.
Hartford, Sept. 9th, 1828. 34

Book & Job Printing,
EXECUTED WITH CARE AND DESPATCH.
AT THIS OFFICE